

MINISTERIAL
REPROOF and WARNING;

IN A
SERMON

PREACHED AT
ASHOVER CHURCH,

JUNE 17, 1787,

By the Rev. THO. CURSHAM,
The then Curate.

*Thou shalt speak my words unto them, whether they will hear
or whether they will forbear, for they are most rebellious.
Ezek. ii. 7.*

*He that being often reprov'd, hardeneth his neck, shall sud-
denly be destroyed, and that without remedy. Prov. xxix. 1.*

1788
** The following plain Discourse, drawn up the evening
before it was preached, is printed almost verbatim, just as it
was delivered, without any addition, except the explanatory
notes. But notwithstanding its plainness and simplicity, the
awful and important Truths which it contains, recommend it
to the serious perusal of all Christians, especially those, for
whose use it was at first composed.

SHEFFIELD:

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St. MATTHEW, Chap. xxi. ver. 43.

The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

THESE words are the application of a very awful and instructive Parable of our Saviour, recorded between the 33d and 40th verse of this chapter; in which, as a pious commentator observes, God compares the jewish church to a vineyard, himself to a householder. His planting, fencing and pruning his vineyard, denotes his care to furnish his church with all needful helps and means, to make it spiritually fruitful. His letting it out to husbandmen signifies his committing the care of his church to the priests and levites, the public pastors and governors thereof. His servants are the prophets and apostles whom he sent from time to time, to admonish them to bring forth fruit, answerable to the cost, which God had expended on them. His Son is Jesus Christ, whom the rulers of the jewish church slew and murdered. The scope of the Parable is to discover to the Jews, particularly to the pharisees, their obstinate impenitency under all means, their bloody cruelty to the prophets of God, their tremendous guilt in crucifying the Lord of life; for all which, God would unchurch them finally, and ruin their nation, and set up a church among the Gentiles, which should bring forth better fruits than the jewish church ever did. Our Lord having ended the Parable, asks them "what the Lord of the vineyard will do unto those husbandmen when he cometh." They say unto him, "he will miserably destroy those wicked men, and let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." (a) By which reply, they vindicate God, they condemn themselves out of their own mouth, and own the justice of the Almighty in inflicting the severest punishments on them. Our Saviour then goes on to make the application of the Parable, and to shew that they themselves with their forefathers, were guilty of this cruelty and injustice, which they are constrained to acknowledge deserved the vengeance of heaven. Jesus said unto them, "did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes." (b) Then follow the words of the text. "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

By the kingdom of God in this place, is meant the preaching of God's word, and all other ordinances and church privileges leading to the kingdom of heaven.

(a) Ver. 40, 41. (b) Ver. 42.

The fruits which these are ordained and appointed by God to bring forth, are knowledge, faith, repentance, love, humility, meekness, and such like; Or, in the words of the apostle they are "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (c) The words of the text then imply

I. That the greatest blessing which God can bestow upon any people, is his sending them his true and lively word.

II. That he expects a suitable use and improvement thereof, and

III. That if they fail herein, he will remove the word of his kingdom from them, which is the forest judgment that can befall men in this life.

I. We are here taught that the greatest blessing God can bestow upon any people is his sending them his pure and uncorrupted word.

We know that all the wealth in the world can never purchase heaven, or make us meet for that happy place: but this blessed and powerful word of God's grace is able to quicken our souls, dead in sins, (d) and translate them from the kingdom of sin and Satan, into Christ's kingdom here below of righteousness, peace, and joy in the Holy Ghost, preparatory to their reigning with him in the heavenly kingdom above. Yea, this pure and divine word, has enabled those who have received it by faith into the ground of their hearts to enjoy more solid peace, more substantial joy and comfort even in this life, than the greatest conflux of worldly prosperity could ever procure the men of the world. In the midst of all the troubles and sorrows, the trials and temptations of the righteous, God's almighty word has been their refuge and support, so that they could even rejoice in tribulation, and triumph in the midst of flames; while the wealth and prosperity of the sinner have been unable to support him under the accusations of conscience, and the mortification and vexation to which his pride has exposed him; and he has either pined away with worldly sorrow, or impiously put a period to his wretched existence. So that, on these, and several other accounts, God's word is deservedly preferred to "thousands of gold and silver." What is said of wisdom is equally true of it, which indeed is no other than the highest wisdom. "The merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. It is more precious than rubies, and all the things that thou canst desire, are not to be compared unto it. Length of days is in its right hand, and in its left hand, riches and honour. Its ways are ways of pleasantness, and all its paths are peace, it is a tree of life to them that lay hold upon it, and happy is every one that retaineth it." (e) O how

(c) Gal. v. 22, 23. (d) Ps. cxix. 50. 1 Peter i. xxiii.

(e) Prov. iii. 14, — 18.

precious must that word be, which enlighteneth the understanding, converteth the soul, which comforteth the heart, alleviates our sorrows, taketh away the sting of death, and makes us rejoice in hope of the glory of God!

The Apostle teaches us, that the Israelites were highly favoured and distinguished by the Almighty, in having the oracles, or the word and ordinances of God committed to them. How deeply affected the holy men of old were with a sense of the divine goodness in this respect, their writings sufficiently declare, "What nation is there so great," says Moses, "who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for. And what nation is there so great that hath statutes and judgments so righteous as all the law which I set before you this day." (f) In like manner does the Psalmist extol the divine mercy. "He sheweth his word unto Jacob, his statutes and judgments unto Israel. He hath not dealt so with any nation; and as for his judgments they have not known them." (g) And if God's ancient people were so greatly distinguished by the revelation he made to them of his will; which was but as the dawn of the morning to mid-day, when compared to those more plain and glorious discoveries which God has made in his gospel, how much more highly favoured are we, to whom "God has spoken in these last days by his Son Jesus Christ, who hath abolished death, and hath brought life and immortality to light by the gospel." The greatness then of the blessing may teach us the horrible danger of rejecting or abusing it. For as the apostle argues "if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation." (h) The preaching of God's word, and his ordinances, is a talent that is put into our hands, and for which we must be accountable, with a strictness proportionable to the value of them; which leads me to the second head, viz. *that God expects a suitable use and improvement of this unspeakable blessing.* This we are taught in the Parable with which the text is connected: where the church is compared to a vineyard, and every individual member of it to a vine. Now we know when a man is at much pains and expence in cultivating and dressing a vineyard, a garden, or field, by digging or plowing, manuring, planting and pruning it, it is with a view of reaping fruit and benefit therefrom, and he is greatly mortified and disappointed, when his hopes and expectations are frustrated. In like manner when God favours a people with his word and ministers, his ordinances and special providences, he expects that they should bring forth fruit answerable to the labour, pains and cost which are bestowed upon them. "And when the time of the fruit is near,

(f) Deut. iv. 7, 8. (g) Ps. cxlvii. 19, 20. (h) Heb. ii. 2, 3.

he sent his servants to the husbandmen that they might receive the fruits of it." (i) And thus does God expostulate with them of old by his Prophet, "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it. Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes." (k) The same lesson are we taught in a very awful and alarming manner in the parable of the fig-tree, "A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I came seeking fruit and find none; cut it down why cumbereth it the ground." (l) It is not the will of God that his ministers should labour in vain, and spend their strength for nought, that all their public ministrations and private counsels, their admonitions, reproofs, entreaties, prayers and tears should be thrown away upon a people. No; our words and labours are intended to bring forth, as was before observed, the fruits of knowledge, repentance, faith, love, meekness, humility, righteousness and all the graces of the gospel. The end of our ministry is to turn sinners from darkness to light, and from the power of Satan unto God, and to build up saints in the faith, holiness and obedience of the gospel. "Christ gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." (m) How happy were the first preachers of christianity, who could give this honourable testimony to their converts, as the apostle does to the Colossians, "Which word of the truth of the gospel is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day you heard of it, and knew the grace of God in truth." (n) And again to the Thessalonians he thus writes, "Our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance, and ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost." (o) O what large draughts were these fishermen blessed with! As for the greater part of us, we are obliged to complain that we have laboured and toiled night and day, and have taken nothing. And oftentimes when we are elevated at the apprehension of a soul being effectually wrought upon and turned from the evil of its way, presently we are cast down by seeing it fall away, and returning to its former course again, as soon as ever

(i) Matt. xxi. 34. (k) Is. v. 3, 4. (l) Luke xiii. 6, 7.
 (m) Ephes. iv. 11, 12, 13. (n) Coloss. i. 6. (o) 1 Thess. i. 5, 6.

"tribulation or persecution ariseth because of the word." (p) Few of our hearers have the power of religion, many of our parishioners, who yet profess themselves members of our church, have not so much as the form of religion, some coming but now and then to church, others not at all, from one year's end to another, and the greater part differing little or nothing from the heathen world, fulfilling the desires of the flesh and of the mind, and living without God in the world, only making provision for the flesh to fulfil the lusts thereof. The Church! the Church, is continually in their mouths, but the world and hellish lusts have taken possession of their hearts. As for that holy and sound form of doctrine, which our church, agreeable to the word of God, teaches, they are in general strangers to it. And that sober, righteous and godly life, which she enjoins all her members to pray for, alas! how far are they from it. So that had such lived in the times before licentiousness had relaxed the discipline of the church, it would have cut them off as rotten and unsound members, and in the language of the sacred writings, "have spued them out of its mouth." (q) My brethren, does not our profession of christianity lay us under the strongest obligations of bringing forth the fruits of the spirit. Does it not require us to deny "ungodliness, and worldly lusts, and to live soberly, righteously and godly in this present world," to believe its doctrines, and to obey its precepts. But to be more particular, does not the word of God inform us, that "we have all sinned, and come short of the glory of God, (r) and are by nature the children of wrath, (s) that there is no way of being delivered from this state of guilt and condemnation, but through a lively faith in Jesus Christ and his meritorious sacrifice, (t) that unless we be regenerate and born again of the spirit and persevere in faith and holiness to the end of our lives, we cannot enter into the kingdom of heaven. (u)

I speak the truth in Christ, I lie not; these are the saving and fundamental doctrines of the gospel, upon which our everlasting salvation turns. And whoever denies, opposes, or preaches against them, is antichrist and a deceiver. But now may I not take up the prophet's complaint, and say, "who hath believed our report, and to whom is the arm of the Lord revealed. (u) We have reported again and again these divine truths; but how few are there who have cordially believed and embraced them, and how many have disbelieved, rejected and blasphemed them. I have been these six years labouring among you, and seeking for fruit, but how little is to be found of the right sort. You have had line upon line, precept upon precept, one sermon, and

(p) Matt. xiii. 21. (q) Rev. iii. 16. (r) Rom. iii. 23.

(s) Ephes. ii. 3. (t) Acts xiii. 38, &c. Rom. v. 1.

(u) John, iii. 3. Rev. ii. 10, (u) Is. liii. 1.

one exhortation, after another. How many calls have you had to repent and forsake your evil ways and turn to the Lord. How oft have you been warned against the danger of living a careless, secure, and sensual life. And what are the fruits, with respect to a great part of you. Unbelief, hatred and opposition to God's word, and him that ministered it unto you: pride, covetousness, oppression, injustice, love of the world, sabbath-breaking, drunkenness, uncleanness, envy, malice, and such like evil tempers and practices. These fruits are but too visible in many. May not God say concerning such, as he did of his people of old, "I looked when they should bring forth grapes, and behold they brought forth wild grapes." No wonder then, that when a people have made such an ill use of the plain and simple preaching of God's pure and undefiled word, he should remove such preaching and doctrine from them, as the text teaches us he is wont to do in such cases, which is the third thing I am to speak to. It was the will of God that Jesus Christ and his gospel should first be preached in Jerusalem and Judea. (v) But no sooner did the generality of the Jews reject them, but the word of the kingdom was taken from them, and given to the Gentiles who brought forth the fruits of righteousness. And thus it was with the Synagogue of the Jews at Antioch in Pisidia, to whom the gospel was preached. "And the next sabbath-day, came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, it was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (w) Were these people unworthy of everlasting life and happiness, because they spake against the doctrine of the apostles, contradicting and blaspheming. Then what is the condition of many of the people of this place, who have acted in the very same, if not in a worse manner. For we do not read that they signed a Petition to the high Priest, charging the apostles with preaching false, erroneous and dangerous doctrine, and praying him to drive these holy men from among them. †

(v) Luke xxiv. 47. (w) Acts xiii. 45—47.

† This alludes to a Petition to the Rector to dismiss me (said to be drawn up by himself) in which I and my doctrine are represented in the blackest colours. This paper was handed through the parish, from house to house, by a Mr. M. the Rector's agent, and two of his friends, to procure names to it. And in order to succeed in this honourable business, the most base and unjustifiable methods were used—the people were threatened with having

I pray God from the bottom of my heart that he would forgive them for what they have done in this respect, and give them "repentance unto life." For sure I am, that if ever they come to see things in a proper light, this act and deed of theirs will lie heavy upon their minds. Surely you never read the life of one Spira, who, through the fear of man, and the dread of suffering, signed a paper less objectionable than yours. But no sooner had he done it, than he felt the fire of hell in his conscience, which all his friends and all the divines round about him, could never extinguish. And after being a terror and a dread to himself and others for some time, he died in all the horrors of despair—a monument of God's justice and vengeance to all succeeding generations, for acting contrary to the dictates of his conscience.

But you need not thus have troubled yourselves, and wounded your consciences to get rid of me. For sometime ago, when I saw that divers were hardened and believed not the doctrines which were preached to them, but spake evil of the truth, and those who professed it*. I have secretly

their tithes taken in kind, &c. By these and such like powerful arguments, several were induced to sign, though much against their inclinations, as they have since acknowledged. One of the Gentlemen (R. W.) engaged in these iniquitous proceedings, had signed two testimonials in my favour, only three or four days before; in both which, a desire was expressed "that I might be permitted by the Rector to continue—and setting forth that the doctrine I preached was no other than what is contained in the Articles and Liturgy of the Church of England—that, my life and conversation was very exemplary, and that it would be an irreparable loss to the parish, if I was not suffered to continue among them." And another of them, to whom I offered my testimonial, assured me that he had no objection to me, or to the signing my paper, but only that he was under obligations to the leading man in this glorious transaction.

* It is no breach of charity to suppose that this was owing, in a great measure to the conduct of the Rector, and some of his friends, who were continually branding the doctrines I preached with the most opprobrious terms. But by what means he will justify his conduct to the world in receiving hundreds a year to maintain the doctrine of the Church of England, while he exposes, as a species of Enthusiasm and wild Vagaries, the doctrines of his Curate, which are no other than what are contained in the Articles and Liturgy thereof, is to me a great mystery. And, although I should have broken through the hedge of canonical regularity, in some respects, out of a well-meant, if mistaken, zeal, it by no means belonged to the Rector, to treat me in the manner he did on that account, who himself never spent a day, nor a night in the parish, nor preached more than once during

wished that God, in the course of his providence, would open a way for me to leave you. I durst not do it without; being afraid of deserting my post, and like an hireling flying from the sheep at the approach of danger: But when we are torn away by violence from our dear flocks, we can then leave them with a good conscience. And yet after all, it is God who removes us, without whom not a hair of our head falls to the ground. Wicked men that do it, are only his instruments. They rejoice when they are able to effect their wicked designs. But let them know that "the triumphing of the wicked is short, and the joy of the hypocrite but for a moment." (x) They are putting away their own mercies and bringing upon themselves swift destruction, as was the case with Jerusalem. As they reject God, his word, and his ministers, so does he reject them, and give them up to follow their own lusts and imaginations. And though they offer unto him a formal worship, he will not accept it. Their prayers and all their hypocritical services are an abomination unto him. And as God in his anger gives a king to a wicked nation, (y) so in his anger also he gives a priest to a gainsaying and disobedient people,—one like themselves, that will preach smooth things unto them, strengthen their hands in their wickedness, and help them to fill up the measure of their iniquities.—Hardened and impenitent sinners may now sleep on and take their rest in sin. In all probability they will have no one to rouse and shake their sleepy consciences, and to cry with the prophet "What meanest thou, O sleeper, arise and call upon thy God." (z) Or with the apostle, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." But remember, that however you may stop your ears to the voice of mercy, you will, ere long, be made to hear the tremendous call "Arise ye dead, and come to judgment." Then call upon those who have deceived you, and flattered you in your sins, and kept you from hearkening to the calls of God's mercy, and see whether they can save you from the accusations of your own consciences, and that eternal punishment which awaits the impenitent. No: they cannot save themselves, much less can they save you. Then the deceived and the deceiver shall both receive their just reward. Then will "the Lord Jesus Christ be revealed from heaven with his mighty angels in

(x) Job xx. 5. (y) Hosea xiii. 11. (z) Jonah i. 6.

my connexion with him, which was upwards of six years; though the Canons of the Church of England, according to Bishop Burnett, enjoin Pluralists to come to their churches, and diligently preach the gospel, and according to the value of their livings [and Ashover is a very large benefice] to keep house and hospitality, to relieve the poor.

flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. (a) Then will he execute judgment upon all, and convince all that are ungodly among you, of all your ungodly deeds, which ye have ungodly committed, and of all your hard speeches which ungodly sinners have spoken against him." (b) Then shall ye know and feel that ye have been abusing and persecuting Jesus Christ in his ministers and servants. (c) O repent, repent then, if perhaps the thoughts of your hearts may be forgiven you, and your sins be blotted out. You have counted me your enemy for telling you the truth, and preaching to you God's pure and holy word, by which alone you can be saved. For I can again solemnly assure you, that the doctrines which I have preached and inculcated to you, though they have been vilely slandered and reproached, are no other than what are contained in the holy scriptures, and the Articles, Liturgy, and Homilies of the Church of England, which whosoever contradicts, opposes, or preaches against, is a deceiver and betrayer of men's souls, whom God will smite with the breath of his mouth. May God give you to know the voice of the true shepherds of Jesus Christ, who alone can shew unto you the way of salvation.

And as for the faithful servants of Jesus Christ, to whom the gospel has come in power, God, I trust, will be with them, and bless them. And however the under-shepherds may be removed from them, their great shepherd will ever be nigh them, and ready to guide, succour, protect and comfort them. And though it be ill with the wicked, it shall be well with them, "who by patient continuance in well-doing, seek for honour, glory, and immortality." (d) To his divine care let them commit themselves and the keeping of their souls, as unto a faithful Creator, remembering that if they suffer with Christ here, they shall reign with him in glory hereafter.

POSTSCRIPT.

If this discourse should fall into the hands of any of my former hearers, who still remain careless and indifferent about the welfare of their souls, or prejudiced against the evangelical doctrines I preached unto them, I earnestly intreat and beseech them to call their ways to remembrance, and seriously consider and reflect what is likely to be the final issue of such a conduct, if persisted in. I apprehend the want of this, is the principal source of all their errors both in judgment and practice. Would they but imitate the example of the Bereans, and search the scriptures daily, praying with David that God would "open their eyes to understand

(a) 2 Thes. i. 6, 7. (b) Jude. (c) Luke x. 16. Acts xxii. 7, 8.

(d) Rom. ii. 7.

them," they would soon find that we preached no other things unto them, than what Christ and his apostles, and the faithful witnesses of all ages have taught. They would then see that the doctrines we delivered unto them, are no other than what the Church of England holds and maintains, and which we have solemnly promised and engaged to preach, and so hereby be convinced of the wrong and injustice they do us, in reproaching and persecuting us, for doing our duty. I am more and more convinced by every day's experience, that the doctrines I preached at ASHOVER are according to godliness. It is true they have been called by some, who are either very ignorant, or very wicked, "WILD VAGARIES," but it is a satisfaction to me to find that one of the greatest luminaries of our church, I mean the late Archbishop Secker, exhorted his Clergy to be diligent in teaching and instructing their congregations in these "WILD VAGARIES." These are his own words, "You must be assiduous in teaching the principles, not only of virtue, and natural religion, but of the gospel; and of the gospel not as almost explained away by *modern refiners*, but *as the Truth is in Jesus*; as it is taught by the Church, of which you are members, as you have engaged by your subscriptions and declarations that you will teach it yourselves. You must preach to them, *Faith in the ever blessed Trinity, and vindicate, when it is requisite, those parts of our Creeds and Offices which relate to that Article, from the very unjust imputations of absurdity and uncharitableness, which have been cast upon them. You must set forth the original corruption of our nature, our redemption according to God's eternal purpose in Christ (Ephes. iii. 2) by the sacrifice of the cross; our sanctification by the influences of the divine Spirit; the insufficiency of our own good works, and the efficacy of faith to Salvation.*—The truth, I fear is, that many, if not most of us, have dwelt too little on these doctrines in our Sermons, partly from not having studied Theology deeply enough to treat of them ably and beneficially. God grant it may never have been for want of inwardly experiencing their importance. But whatever be the cause, the effect hath been lamentable. Our people have grown less and less mindful, first of the distinguishing articles of the Creed; then, as will always be the case, of that one, which they hold in common with the heathens; have forgot in effect their Creator, as well as their Redeemer and Sanctifier, seldom or never seriously worshipping him, or thinking of the state of their souls in relation to him, but flattering themselves that what they are pleased to call a moral and harmless life, though far from being either, is "the one thing needful."

Secker's Charges, P. 235—237.

Again, says the good Archbishop, "It will by no means suffice to teach them [the hearers] outward regularity and

decency, and let them fancy they have religion enough, when they come to Church pretty constantly, and live as well as their neighbours, though in some respects ill, and scarce in any well, from a principle of conscience. Or be they, from a sense of duty, ever so honest and sober, and chaste and beneficent, another indispensable part of morals is, the discipline of the inward man. And affectionate piety is full as necessary as morals can be, and gospel piety, no less than natural. Here then lay your foundation, and set before your people, *the lamentable condition of fallen man, the numerous actual sins by which they have made it worse; the redemption wrought out for them by Jesus Christ: the nature and importance of true faith in him, their absolute need of the grace of the divine Spirit, in order to obey his precepts.* This will be addressing yourselves to them, as "CHRISTIAN MINISTERS" ought to Christian Hearers. The holy Scriptures will furnish you with matter for it abundantly. Whereas, if your doctrine and your speech be not that of their Bibles, if you contradict or explain away, or pass over in silence any thing taught there, they who are best contented with you, will learn little from you, and others will be offended and quit you when they can. We have, in fact, lost many of our people by not preaching in a manner sufficiently *evangelical*, and shall neither recover them, nor keep more from going, but by returning to the right way, declaring all the counsel of God (Acts xx. 27) and that—not in the words which man's wisdom teacheth, but which the holy Ghost teacheth." 1 Cor. ii. 13.

Secker's Charges, p. 298—300.

And now to conclude in the words of a faithful minister of Christ. Let none be offended that I am made willing to hazard and part with my worldly accommodations for Christ's name sake; but let them rather praise the grace of God, which hath enabled me to witness a good confession, whatever worldly disadvantage I might run into thereby. Wherefore, welcome the Righteousness, Power, Wisdom, Truth, Word, and whole kingdom of Christ, though they swallow up all my earthly accommodations: for such fear and love of his name, hath the Lord graciously put into my heart, that I would not willingly conceal any thing of his most precious truth, either to gain or to preserve to myself the whole world. And so righteous Father, not mine, but thy will be done in earth as it is in heaven.

Tutton near Mansfield
 when Youth are gently brought
 & educated by the Father, on moderate
 terms — 268459